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1989

A publication of the National Association of
Parish Coordinators/Directors of Religious Education

Dimensions of Justice and Peace In Religious Education

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ISBN 1-55833-009-7

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Preface

Dimensions has been written for the parish DRE who wants to lead catechists in education for justice and peace in the parish religious education program.

What do you need to know?

What do you need to do?

What resources do you need to have?

Religious education is a process we do not fully understand. It deals with information and content, yet it also deals with value formation and value transmission, with perspective and context, with community and culture, with experience, with celebration and suffering, with transcendence, with revelation of and communication with a loving God, and with human activity for transformation of persons, relationships and structures. How all these come together for the catechist and the catechumen is part of the mysterious event we call faith.

In addressing the process of religious education, the typical religious educator is often constrained by time, space and materials. These constraints force some choices. The purpose of this booklet is not so much to add content but to propose a dimension to what already exists in most religious education programs, to propose the dimension of justice and peace education.

Religious education for justice and peace is religious education based on a vision embracing both human reality and divine compassion—the vision we see in the life of Jesus Christ.

Education for justice and peace has been placed on the catechetical agenda by papal and episcopal teaching. They describe the role of church in the modern world as "the sign and safeguard of the dignity of the human person" (*Gaudium et spes,* No. 196 and *Sharing the light of faith,* pp. 85-97). How the Catholic Christian relates to the world has always been a part of catechesis.

In our day, this question and some answers to it have been re-cast. This has occurred because of the conditions of humanity, because of the insights which the human and social sciences bring to theology, and because of the church's emerging role. In this role, the church articulates both the significant questions of our day and the direction which action for human and global transformation should take. This publication hopes to convey for parish religious educations programs what the church is articulating about transformation through justice and peace education.

This booklet has been written with love and commitment by the Justice/Peace Education Council. We are grateful for the review and recommendations offered by Sr. Joan Curtin, C.N.D., Sr. Anne Connolly, O.P., Sr. Mary Elizabeth Kelleher, O.P., Sr. Teresita F. Morse, R.J.M., Patricia Megale, Sr. Jane Keegan, R.D.C., Sr. Joan McCarthy, O.S.U., Sr. Jane Mennis, O.S.U., and Sr. Amelie Starkey, R.S.H.M. Other religious educators are invited to use this booklet, to evaluate that experience and then to join us in creating further *dimensions.* Together we form the movement toward a religious education for justice and peace.

Elements of a Justice and Peace Perspective

Dimensions proposes some basic but significant elements as a perspective for those catechists who would be educators for justice and peace.

1. A shift in thinking to the structural level

Our understanding has been that human reality, and therefore religion, is personal and interpersonal. We are being called to consider another level, the structural. This is the level of common human activity organized into political, economic, social and cultural structures for the accomplishment of common goals. These structures can be understood, analyzed by people of faith, and changed by them when necessary. These structures can either hinder or enhance human dignity and respect for all creation and community.

In religious education, we suggest that the concept "changing" be added to the notions of caring and sharing which have been traditionally proposed to our students as ways of showing love. This notion of change is to be personal, relational and structural. Those structures which deny or inhibit human life are the ones in need of change. We are being called to build a philosophy of religious education based on an adequate and realistic perception of the world.

2. An option for the poor

The whole Judeo-Christian religious tradition has always been clear in its requirement of consideration, assistance and service to the poor and suffering. The reality of our own times, with its extremes of poverty and affluence, has led the church to respond with a clearer analysis of the causes of poverty and the rights of the poor. In the face of growing suffering, starvation, deprivation and powerlessness, a commitment to change must occur to insure human dignity.

In religious education, we might say that empowering the poor to make decisions and to act for change—to gain what is rightfully theirs has been added to the requirement for service to the poor. Dispelling the myths about the poor and the causes of poverty is also a significant part of educating with an option for the poor.

3. Presumption against the use of violence

The church has always had a doctrine of moral limits on the use of violence to accomplish personal or political goals. In our day there has been a more intentional application of these principles in our present situation which includes the technological "new moment" of nuclear capacity. The consistent ethic of life asks Catholic Christians to protect and cherish all human life and all creation.

For religious education, we propose the introduction of conflict resolution skills as a practical alternative to violent response. This would help convince students that alternatives to violence are known and workable both on the interpersonal and political levels.

The U.S. bishops have asked us to disarm our hearts and become ambassadors of reconciliation. This is a task for religious educators. In addition, we should respond to our common need to develop structures to solve conflicts without violence on the community and global level and thus provide a means of conducting a more orderly interdependent life.

4. *Cultural critique*

Culture is a powerful force in transmitting values. One learns unconsciously from the culture. Attention to cultural messages is important for the religious educator who must help the learner to know the nature of culture, to find what is good and celebrate it, and to find what is not good and seek to resist and to transform it. Helping students to become conscious of the messages of our culture (in media, music, art, entertainment, symbols and myths) can help them to be more conscious and liberated, less filled with illusion and less subject to "addictions" which feed anti-Gospel values such as consumerism, militarism, competition, violence and individualism.

5. *Formation of community*

The church is now understanding itself as a community of disciples. The task of value transmission is a community event. Furthermore, structural change occurs in society when small groups of people gather, examine their experience, analyze their situation, pray together, seek the light of the gospels, and act for change. Community is the locus of faith sharing, of Eucharist, and of social change. Its formation continues to be the work of religious educators.

6. *Increase in hope*

Despair seems to be characteristic of many young people as they are faced with technological, ecological, economic and social possibilities of chaos. Justice and peace education must be based on hope: a hope in grace, in action for change and in the ability to overcome isolation. The development of a religious imagination for justice and peace is necessary to overcome the despair, hopelessness and guilt which paralyze effective action.

Chapter One

Justice/Peace Education: A Description

Consider this definition of justice and peace education:

> *Christian education for justice and peace is a process based on the values of human dignity, global community and presumption against violence, intrinsic to the Gospel of Jesus Christ, whereby one grows in social responsibility and learns how to effect structural change and so participate in the transformation of the world.* Justice and Peace Education Council, 1985

It is a *process*, not completed in any one grade, part of the human development of each student.

It is based on *human dignity*, a fundamental belief in the sacredness of the human person.

It is based on *global community*, a belief that we are born and baptized into the world-wide human family.

It is based on a *presumption against violence* which calls forth creative energy to seek alternatives to violence.

It aims at growth in *social responsibility*, an active role in the unfolding and shaping of human history from the perspective of the Gospel.

It teaches about *structural change*, whereby oppressive situations in society can be modified to better serve human persons.

Its goal is to engage students in the *transformation of the world*, the furthering of the reign of God.

Teaching the whole Gospel message is an obvious goal of religious education programs. The Roman synod of 1971 called action for justice "a constitutive dimension of the preaching of the Gospel." Calling it integral to the gospel message means that any program which omits it risks presenting an incomplete Gospel. Jesus' concern for the rights and dignity of the human person must be our concern; his actions to defend the poor and oppressed must be translated into our time by today's disciples.

Since action for justice is integral to the Gospel, the appropriateness of including justice and peace concepts in all religious education courses is obvious. However, there are some places in the religious education curriculum which lend themselves more naturally to the inclusion of the justice/peace dimension. Those areas such as Scripture, sacraments and moral theology will be described in some detail in chapter four.

To begin the task of exploring the peace and justice dimensions in religious education it is suggested that the DRE...

- ✔ Be clear and convinced as to motivation.
- ✔ Identify those who would be initially supportive and form a planning group.
- ✔ Set a work style which is just and peaceful, collaborative and mutual rather than competitive or dominating.
- ✔ Link the program to the church's social teachings and to one's spirituality.
- ✔ Be invitational rather than dogmatic in presentations and communications.
- ✔ Set some strategies for the director's work with catechists which might include:
  - clear communication of goals and hopes to catechists
  - a process for response from catechists which allows a careful listening to resistance
  - an in-service program including content and methods
  - provision of necessary resources to catechists
  - an implementation program which allows for participation in planning by as many as possible
  - continual communication with parents to gain their support
  - a plan for evaluation.

Signs of a Justice/Peace Program

Some signs that would characterize a classroom or religious education program devoted to promoting peace and justice:

- ✔ Conflict is accepted as a potentially positive reality of life. Conflict is addressed by exercising specific techniques or skills. Cooperation is emphasized over competition.
- ✔ An effort is made to promote cooperative activities. Skills of collaboration are taught.
- ✔ The learning site and atmosphere are structured to promote as much dialogue as possible.
- ✔ Relationships are mutual rather than dominant/submissive, and all perceive themselves as learning from one another.
- ✔ Decisions are made with the participation of those who will be affected.
- ✔ The curriculum is specifically planned to include justice and peace concepts and to explore issues that promote or hinder human dignity and care for all creation.
- ✔ Analysis skills are taught for understanding reality on the personal, interpersonal and structural levels.
- ✔ Analysis skills are taught for understanding reality on the personal, interpersonal and structural levels.
- ✔ Reflection on personal experience is emphasized and the question "Why?" is encouraged.
- ✔ Learning activities include the use of the imagination and the generating of alternative ideas.
- ✔ The way of life of the classroom, in its rules and in the values that are promoted, all reflect respect and protection of human dignity, human community and the whole earth.
- ✔ The environment and decorations reflect the values and concepts of peace and justice.
- ✔ The in-service program and available resources are planned and chosen to help the teachers prepare their lessons around these values and concepts.

Resistances to Peace and Justice Education

There are some potential resistances to peace and justice education. DREs might want to reflect on the following questions and comments often raised by catechists, parents or students.

Comment #1: "What has all this got to do with religion?"

A Response: Many persons still consider religion in a private way relating only to their personal life and perhaps to their interpersonal relationships but not to the structures in the public arena, not to their social responsibility. The scope of religion must first be widened beyond this private or "other worldly dimension."

Comment #2: "I'm tired of these social activists who are continually protesting, demonstrating, getting arrested. I'm a patriotic American."

A Response: There are many forms of involvement in justice and peace. This kind of social activism isn't the only one. Being for justice and peace does not mean that one is un-patriotic, but rather that one is committed to calling our country to examine the way we interact in light of our founding principles and values.

Comment #3: "Who does the Church think it is—talking about justice? Look at all the injustices inside the Church."

A Response: If the Church resolved to become perfect internally as an institution before speaking out against injustice, it would never speak out. Certainly, there are injustices inside the Church, and Church leaders and members need to be called to account for them, but their continuing presence cannot be used as an excuse for keeping us from responding to the Church's challenge to confront injustice in society.

Comment #4: "People who talk about justice and peace are just out to make me feel guilty. Things may be bad, but it is not my fault."

A Response: True, an individual may not be guilty of society's injustices but one is responsible to work to overcome injustices.

Comment #5: "It's all too complicated. I'm just a simple catechist trying to cover the material in my textbook. I can't handle another whole topic."

A Response: There are indeed many justice and peace issues which are very complex, but a catechist certainly doesn't begin there. The inclusion of justice and peace is intended to enrich existing lessons, not impose an added burden.

Comment #6: "I've worked hard to get where I am. I don't want anyone telling me I have to give everything away to the poor."

A Response: Becoming more sensitized to the plight of the poor does not mean that you must dispose of all that you own. It does mean, however, that all of us have to question our assumptions about why the poor are poor and then move to whatever action we are capable of to relieve their suffering and to remove the cause.

Comment #7: "I don't want some teacher scaring my first grader with vivid descriptions or pictures of a nuclear disaster."

A Response: Unfortunately, in the past some presentations and activities were not developmentally appropriate to the age of the listener. Care needs to be taken by the catechist that the lessons respect the developmental stage of the learners. Yet these images come to children from other sources and should be addressed when children indicate their awareness.

Comment #8: "The world is a sinful place. I want my child to learn to fight and defend himself/herself well. I don't like all this pacifist teaching."

A Response: Teaching a child to become skillful in conflict resolution deals precisely with the question you raise. We know that human conflicts exist, but we think that to offer an alternative to violence is going to empower the child and not force him or her into either submission or violence.

Comment #9: "People make their own decisions. I don't want someone telling me or my child what to think."

A Response: As a matter of fact justice/peace education is designed to help students think about their world, its problems and possibilities. It does not suggest that there is only one answer or one solution to current questions. It proposes an examination of current questions in the light of faith and responsible action. It seeks to communicate the teachings of the church as the basis for analysis and creative solutions. It encourages action for change.

Comment #10: "I know that my duty as a Christian is to build the kingdom. I think I can best do that in my home and family, and in my own limited sphere of activity."

A Response: The areas that you mention are important areas for attention. However, if we confine ourselves to a personal sphere only, then we may be contributing to maintaining the status quo and risk not building the kingdom.

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Chapter Two

Basic Understandings of Justice/Peace Education

This Chapter will deal with two understandings which have proved basic to justice and peace education.

- O Perceiving reality on the structural level
- O Becoming familiar with the concepts of current church social teaching. (Concepts are used here in the sense of value-related intellectual categories within which one can organize information about the world, the human person, and the society.)

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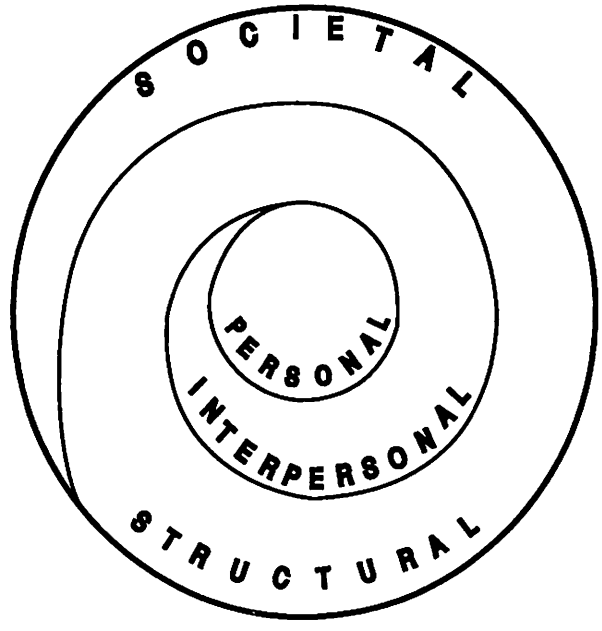
A. Perceiving Reality on the Structural Level



The diagram invites us to consider reality as consisting of three levels:

(1) the personal—within the self or between the self and God;

(2) the interpersonal—the relationship of the self to all persons in the family, school, workplace, church, neighborhood;

(3) the structural, the level of institutions, structures, systems and patterns.

The swirling openness of the diagram is meant to connote the interdependent and dynamic relationship of the levels. The influence of the structural level on our personal and interpersonal reality is a notion that has received little attention until recently. Generally speaking, many persons limit their analysis of issues and their actions to the personal and interpersonal levels. A number of contemporary social scientists and theologians have directed our attention to a systemic or structural level of analysis. They have asked us to examine the major systems of society to ascertain their impact on human dignity and community, on peace, justice and the ecosphere.

During the past decade, a number of organizations have emerged to question the morality of the system and to promote "action on behalf of justice." For example, the Campaign for Human Development helps the poor organize to achieve change. Bread for the World promotes public policy that advances every person's right to eat. The Interfaith Center on Corporate Responsibility asks its members to look beyond profitability to the "social product" of the corporations in which they hold stock.

These and similar organizations have helped us discover the sin-filled and the grace-filled dimensions of structures. They have also helped us to realize that we have *relationships* with people throughout the world whom we may not know or may never see. We relate through the structures to which we belong, interacting with the structures to which they belong.

While there is a growing consciousness among people about the effects of societal structures on our lives, this awareness is not yet widespread. Two pervasive mind-sets seem to militate against our grasping the implications of the effects of social forces.

Mindset #1 is often expressed as follows, "If only we were all good and kind to each other, then there would be peace in the world."

This reasoning suggests that an aggregation of good persons will always produce good results. We have only to recall that many good Christians owned slaves and never questioned the morality of one human being owning another. Indeed, growth in personal goodness is essential but it is not sufficient to bring about societal change.

Mindset #2 states the principle of home-first, "I know there are many national and international problems that need attention, but first I must put my own house in order and take care of the needs of those close to me before I can move into structural areas."

Personal striving for holiness is the work of a lifetime and action on behalf of justice and liberation of others is an essential component of that striving. And, this component is not, as some might think, a kind of post-graduate work. If it is not part of one's strivings, the basic message of Yahweh has not been grasped:

> *This rather, is the fasting I wish; releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking every yoke, sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them and not turning your back on your own.* Isaiah 58: 6-8

In truth, if we all waited for our own perfect conversion before working to change the world, very little progress would take place.

One approach toward creating a better understanding of the levels of reality is to reflect on some terms commonly used. If, for example, we reflect on human needs and suffering, we see on the personal level the *victim* and we respond by *acts of mercy.* Structural reality directs us to look also at the *cause* of suffering and to work to *change* it. Consider another example. If we work for change on the personal/interpersonal levels, we attempt to influence attitudes; but on the structural level, we attempt to change *policies, patterns, organizations,* and *systems.* Sometimes, it is necessary to build new structures completely.

The question may arise, "Is it really important to grasp the triadic perspective of the personal, interpersonal and structural levels of reality?" We would answer an emphatic "yes." Too often ignorance of this perspective has led persons to employ problem-solving techniques aimed at the personal/interpersonal levels when the real source of the difficulty was on the structural level.

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B. Basic Justice/Peace Concepts

In essence, Catholic social teaching is an ongoing application of gospel values and the tradition of moral reasoning to current conditions of society, culture, economics and politics. The church reflects upon the global experience of its members and articulates a way of human response. Easy answers to hard problems cannot be found in the social teaching. But what can be found is a social wisdom based on:

- ✔ biblical insights
- ✔ the traditions of the early church writers
- ✔ scholastic philosophy
- ✔ theological reflection
- ✔ the contemporary experience of the people of God struggling to live out faith and justice

(Schultheis, M., de Berri, E., Henriot, P. (1988), p. 2).

To make some of this "social wisdom" available and useful to educators, the Justice/Peace Education Council has developed a list of concepts which many teachers and religious educators use to infuse justice and peace dimensions into the curriculum. DREs are invited to use the concepts wherever they can be helpful, to revise the list or to construct one also based on social teachings.

Basic Peace and Justice Concepts

human dignity
The ground upon which all social justice efforts are based. The human person fashioned in God's image has inherent rights which demand protection and promotion. Respect for human life, liberty and the quality of life are elements of human dignity.

peace
Peace is personal, interpersonal, structural:
a gift of God and a human work;
the tranquility of order;
a hopeful vision of shalom;
a dynamic of trust, communication, cooperation;
the fruit of justice;
a process of changing attitudes/structures for resolving conflicts less violently/more justly.

communication
A TWO-WAY Process—expressing thoughts and feelings clearly without distortion—receiving the communication of others and responding appropriately.

conflict
A recurring situation arising from the normal human condition because persons have diverse and sometimes divergent perspectives on a problem; conflicts occur over rights, needs, power, and resources.

conflict analysis
A process of defining and limiting a conflict and examining its underlying causes.

conflict management
After defining a conflict, it develops alternative solutions and negotiates a settlement while maintaining community with the other.

cooperation
Ability to work with others to accomplish a goal, with attention to other persons and the collectivity of the process as well as to the goal.

non-violence
Attitudes and strategies based on respect for the truth, life, and person of the other which refuse to resort to violence in the resolution of conflict.

global community
All the peoples and nations of the world are members of an increasingly interdependent, economic, political and environmental unit—the globe. The human family is called to develop this perspective and the attitudes and structures which reflect this reality.

world order
The transnational development of political, economic, social and cultural systems of governing the global community. Just as the common good within national boundaries depends on order and law, so it is necessary for the peoples of the world to create for themselves an order which corresponds to the modern obligations of an interdependent global society.

social justice
That area of justice which focuses on the societal/structural level. It aims at transforming those structures which contribute to oppression and marginality and at establishing or maintaining and supporting those which enhance human dignity.

social sin
A situation in which the very organization of some level of society systematically functions to the detriment of groups or individuals in the society.

human rights
Inherent rights based on human dignity which demand protection and promotion. Rights are understood to be civil and political, economic and social.

power
The capacity to effect change in economic, political, social or cultural institutions. Empowerment of people is a basic component of all justice/peace efforts in which they progress to an ever-wider participation in decision-making on all levels.

distribution
Systems, structures, and policies should promote an equitable allocation of natural resources, property and income. Contemporary reality calls upon institutions and persons to make adjustments in lifestyle because of the growing scarcity of non-renewable resources and the widening gap between nations.

interdependence
The extent to which events occurring in any one part or within a component of the world system affect (either physically or perceptually) events taking place in other parts or components of the system. It is recognition of mutuality—being sustained and supported by others and sustaining and supporting them.

multi-cultural understanding
The dynamic that takes place when the heartbeat of what a specific cultural tradition holds as essential to it is communicated, accepted, celebrated, and enhanced through productive interaction with other cultures.

citizenship
Political community is the organization of law, authority and decision-making among persons in society to promote the common good. The responsibilities of citizenship include participation by support or opposition.

stewardship
Recognition of the gifts of creation and the responsible use of resources. No human person owns anything absolutely; everything we posses we hold in trust for all, including future generations. The contemporary problems of global scarcity and environmental pollution demand renewed efforts at preservation and conservation.

structural transformation
Basic change in organizations, institutions, systems, patterns and cultures. Root causes must be addressed at the institutional level. Direct service is necessary, but is not sufficient to produce structural change.

empowerment
Concentrates on developing and supporting peoples' leadership skills so that they may end the dependency cycle; it enables people to cease being clients and begin determining their own needs and designing their own future on the personal, interpersonal and structural levels.

liberation
A form of empowerment which raises the consciousness of individuals to seek the analysis of the causes of their oppression and marginality and to take responsibility for decisions about their own lives rather than merely acquiescing to the decisions of others.

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Justice/Peace Education Council. (1985). *The infusion leadership workshop manual.* New York: authors.

Michaelis, D., & Michaelis, B. (1977). *Learning through non-competitive play activities.* Palo Alto, CA: Education Today.

Schneider, Tom. (1976). *Everybody's a winner.* Boston: Little, Brown and Co.

Center for Concern. *The option for the poor* [videotape clarifying "who are the poor" how to be in solidarity with them and how an option for the poor should characterize every aspect of the life work of the Christian]. Washington, DC: authors.

Center for Concern. *Catholic social teaching: its challenge to the economy* [videotape focusing on the development of Catholic social teaching and its basic principles. Washington, DC: author.

Chapter Three

Religious Education for Justice/Peace: Skills and Competencies

In addition to understanding the three levels of reality and basic concepts, religious educators for justice and peace need to develop seven skills or competencies and to focus on their development in students. They are the following:

- globalizing one's perspective,
- social imagination,
- structural analysis
- cultural critique,
- conflict resolution,
- cooperation skills, and
- participation in social change.

1. Globalizing one's perspective

This perspective involves a shift in the way we look at things, a growth and change in our way of seeing, a metanoia.

- O from individual to community
- O from personal to global spirituality
- O from literal interpretation to theological reflection.

From individual to community An over-concentration on individual salvation in the recent past may have obscured the communal and social nature of the human person. This problem is exacerbated in our culture which is often individualistic, minimally relational, and almost never communal. Reflection on phrases like "God saves all people" can give students a sense that their salvation is connected to "belongingness"—to church, to the human family, to the earth.

From personal spirituality to global spirituality Many people think of their relationship to God only as a very personal matter. We are called to develop the perspective that true religion concerns itself with others as both individuals and groups but always with a vision of the whole. A global spirituality concerns itself with how humans think of each other (national, ethnic, racial differences), how they form groups, societies and nations, how they relate to the earth. Religion has something important to say about the human family and its relationships and interdependence.

From literal interpretation to theological reflection Biblical literalism concerns itself with understanding the Scripture as text. Theological reflection concerns itself with individual and social experience, gospel message and application of this message to the present situation. The U.S. Bishops' pastoral letters are a form of theological reflection and application, as are the activities of groups of Christians who reflect on Scripture as a source of direction and energy for action.

Background Reading for Globalizing One's Perspective

Donders, Joseph, G. (1986). *The global believer.* Mystic, CT: Twenty-Third Publications.

Lane, Dermot, A. (1984). *Foundations for a social theology, praxis process and salvation.* Dublin: Gill-McMillan, Dublin.

Mische, Patricia. (Spring/summer, 1987). Educating for a global future. *Breakthrough, 8(3-4).* New York: Global Education Associates.

Mische, G., & Mische, P. (1977). *Toward a human world order.* Mahwah, NJ: Paulist.

McConeghay, E., & McConnell, J. (Eds.). (1986). *Nuclear reactions.* Albuquerque, NM: Image Seminars, Inc.

Resources for Programs and Curriculum

Doherty, D., & McCormack, R. *Common table* [series of 30 minute videotapes]. Maryknoll, NY: Maryknoll World.

UNICEF. (1985). *Remember me* [videotape in which children from all over the world look at the future]. New York: author.

Friendship Press. (1983). *World map: Peters projection* [developed with the assistance of the U.N. Development Program; presents countries according to their true size and area to give another perspective to Euro-centered map projections]. Cincinnati: author.

Friendship Press. (1987). *A new view of the world* [a handbook for use with the Peters Map]. Cincinnati: author.

Maryknoll. *Water and hunger: a mini-course on world awareness* [three segments on water, hunger in the third world]. Maryknoll, NY: author

Maryknoll. *Philippine diary* [four vignettes of Philippine life dramatize the conditions of the Third World]. Maryknoll, NY: author.

Maryknoll. *The business of hunger* [the phenomenon of cash cropping in the Third World as a major cause of hunger; a vision of a world where all have enough to eat]. Maryknoll, NY: author.

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2. Social imagination

Imagination is a powerful energy in each one of us. It plays both on us and in us whether we recognize it or not. Imagination is both the generating and motivating energy of our actions, whether for good or evil. Yet, it is relatively ignored in our conscious living and learning.

Imagination may also be described as an intuitional mode of consciousness that allows us to see things anew, to see new connections, to see reality as whole or united. It may even be considered to be a mystical experience when the inner reality and outer reality lights up in a new understanding of the whole. For example, newly "seeing" the meaning of the Mystical Body of Christ might involve realizing that we are all one family on this planet. This experience can happen with all types of realities but usually does link the head with the heart, the intellect with the emotions and the measurable fact with intuition.

In education and other realms of society, we have explored and developed the rational, cognitive, scientific side of the human person and reality. The need and challenge now is to pay as much attention to the creative, symbolic, imaginative and mythical dimensions of life. If we can image, or imagine, a different world, we can then make changes. Anyone who can imagine a new reality can bring about change.

In developing our religious imagination, the use of symbol has always been important. Those symbols have been expressed in music, dance, gesture, art, decoration, in poetry and literature. Symbols are especially powerful during the developmental stages of life before one's abstract thinking begins. These symbols can convey religious ideas and yet be open to continued deepening and development as the person grows.

Traditional symbols (rainbow, dove, cross, journey, table, tomb, light/darkness, bread, wine, etc.) can easily be presented with a justice/peace dimension. In addition, symbols which are developed from human experience in our day, (holocaust, nuclear winter, homelessness, mother earth and some media symbols (e.g. "We are the world") can be used for religious reflection. Catechists can be alert to the use of traditional symbols with an added peace and justice dimension and to the exploration of new symbols of the "signs of the times."

We can see how imagination and symbolism help us to interpret our world. They also give impetus and energy for participation, choice and action. This leads to the conclusion that our own creativity and imagination, as well as those of our students, need to be nurtured and developed.

From *caring* to include *changing* Caring for self, others and the world has been presented as one important goal of religious education. An effective caring will also include action to change situations which cause human suffering, the denial of dignity and community and the destruction of our earth.

From *works of mercy* to include *works of justice* Works of mercy direct themselves to alleviating human suffering. Works of justice deal more with eliminating the causes of human suffering e.g. poverty, violence, exclusion, lack of opportunity. In teaching the works of mercy, catechists need to expand the concept to include prevention as well as cure of human suffering.

From *blaming the victim* to *empowerment of peoples* Our analysis of human suffering as personal has often resulted in blaming people for their own situation (e.g. poor people are poor because they are lazy or uneducated). A personal analysis does not give a complete picture of the causes of human suffering. A broader analysis often helps move one from blaming the victim to action for justice which empowers change.

Background Reading for Analyzing Structures

Clarke, Thomas, E. (1980). *Above every name: the lordship of Christ and social systems.* Mahwah, NJ: Paulist Press.

Keraus, Patrick. (1974). *Sinful social structures.* Mahwah, NJ: Paulist Press.

Resources for Programs and Curriculum

Carey, L., & Kanet, K. (1987). *Leaven: a social justice educational process.* Dubuque, IO: Wm. C. Brown Co.

Workshops for developing these skills can be arranged with the following:
Intercommunity Center for Justice and Peace
Center of Concern.

4. Cultural critique and conversion

There is a thesis being explored by sociologists and theologians stating that if you want peace you must work for the evangelization of culture. Their hypothesis suggests that Americans are held captive by their cultural beliefs and myths. It is culture more than politics or economics or science or technology as such that provides the deepest energies shaping the course of history and the choices we make.

Culture assigns an interweaving of common meanings and values deep within the consciousness/unconsciousness of a group or society. These meanings and values find their expression in the mores, patterns, ways of acting, and institutions of the society. "Symbols, myths, cultural ideals play a major role in our lives. Whether we recognize it or not they work within our consciousness as a set of cherished meanings against which we spontaneously test every situation" (Hug, 1983).

Understanding and analyzing the cultural assumptions from which choices are made can lead to changes in thinking and acting. One may also discover the variance between Gospel values and some cultural assumptions. Being able to perceive and to judge one's own culture and the effect it has on perceptions, attitudes and behavior is an important component of peace and justice education.

We also suggest that the cultural reality which includes our perceptions and beliefs is what holds all else in place. Thus, if we wish to change negative aspects of systems and to end poverty, militarism, racism and sexism, we need to address the attitudes, beliefs, and values which hinder such change. Examples of U.S. cultural myths follow:

"We are number one and we need to remain number one."
"Winning is everything."
"We've made it on our own, pulled ourselves up by our bootstraps."
"Having-it-all is success."
"In the final analysis, you can depend only on yourself."
"The poor are poor because they're lazy."
"My country, right or wrong."
"Survival of the fittest."
"We are the police (or saviours) of the world."
"What is good for business is good for the country."
"All the unrest in the world is a communist plot."

The evangelization of culture is receiving increased attention in the official teaching of the Church. In the encyclical *On Evangelization*, Pope Paul VI, exhorts us all:

> *It is a question not only of preaching the Gospel in ever wider geographic areas or to ever greater numbers of people but also of affecting and, as it were upsetting, through the power of the Gospel, humankind's criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life which are in contrast with the word of God and the plan of salvation.* Evangelii Nuntiandi, #19

When profound changes in mentality are needed, it is inadequate to continue to use those strategies that offer only information, rational analysis and exhortations. This assumes that people are conscious enough to know what they want and free enough to choose it. Unfortunately, all too many suffer what could be called a cultural addiction and seem powerless "to see" beyond their emotion or mythic beliefs.

Although there is much to question in the culture, there is also much to celebrate. Religious educators are becoming skilled in using cultural symbols to present Gospel values and religious ideas. They also need to give considerable pastoral attention to facilitating cultural conversion. Perhaps, the evangelization of culture is the central catechetical question of our day.

Background Reading for Cultural Critique

Bellah, R., Madsen, R., Sullivan, W., Swidler, A., & Tipton, S. (1985). *Habits of the heart: individualism and commitment in American life.* Berkeley: University of California Press.

Breig, James. (1981). *Wave goodbye to the Jones.* Mystic, CT: Twenty-Third Publications.

Clarke, Thomas. (June 22, 1984). To make peace, evangelize culture. *America,* (pp. 413-417).

Coleman, John A. (October, 1986). Critical evaluation of American culture and its consequences for theological education. *Seminaries in dialogue, 14.* Washington, DC: NCEA Seminary Department.

Hug, James E. (July/August, 1983). Call to cultural conversion *New catholic world,* (pp. 170-175).

Kavanaugh, John Francis. (1981). *Following Christ in a consumer society.* Maryknoll, NY: Orbis Books.

Palmer, Parker. (1986). *The company of strangers: christians and the renewal of America's public life.* New York: The Crossroad Publishing Company.

Schreiter, Robert J. (1985). *Constructing local theologies.* Maryknoll, NY: Orbis Books.

Tutke, T., & Bruns, W. (1976). *Winning is everything and other American myths.* New York: MacMillan.

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Carey, L., & Kanet, K. (1987). United States culture in the 1980s. In L. Carey & K. Kanet, *Leaven* series. Dubuque, IO: Wm. C. Brown Co. Publishers.

Keegan, Jane. (1987). Creative expressions: religion and culture. In Jane Keegan (Ed.), *Third world peoples: a Gospel perspective focus on Central America.* Maryknoll, NY: Maryknoll Fathers and Brothers.

Shadle, Carolyn. "For Parents" [newsletter] Eden, NY: Interpersonal Communications Services.

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5. Conflict resolution

To become competent in conflict resolution, one needs to change two attitudes and to develop one skill. The first attitude that needs to change is the belief that some human conflicts are so intractable that violence is the only solution.

Violence is a poor choice of means to solve a conflict. It rarely solves the conflictual situation and often evokes more problems. Violence is less creative and releases negative energies. Fortunately, there are alternatives to the use of violence. Creative non-violent techniques and strategies are increasingly being researched and found to have worked in events of history and in personal life. In addition, these non-violent alternatives are being used in local and global conflicts.

The second attitude that needs to change is fear of conflict. Conflict is a natural human event in our present imperfect condition. Rather than fearing, denying or fleeing it, we need to admit and embrace it, analyze and take steps to process it creatively. Conflict can be personal, interpersonal, familial and professional; it can be community-wide, state-wide, national or international.

Conflict on all these levels can be processed in ways that are creative and not destructive. Believing that all conflict can be processed and learning the necessary skills to do so are major aspects of peace education. Creative resolution of conflict leads to stronger community; it does not destroy it.

For conflict resolution to work, there has to be agreement by both parties to enter a process of resolving the conflict. Thus, there is an acceptance of mutuality in working out a solution. In agreeing to enter a process of conflict resolution the structure of the relationship between the adversaries is altered to allow a new solution.

The following ten steps in a conflict resolution process may be helpful for religious education.

1. Find common ground — Why is it important to each of us that this conflict be solved?
2. Define the conflict — How does each party understand exactly what the issue is? Can a common formulation of the issue be agreed upon?
3. Limit the conflict — Are we staying on one issue or are other grievances intervening?
4. Objectify the conflict — Do we agree that we do not want to change the other person but to solve the issue we have defined?
5. Analyze the conflict — Can we explore together what events and circumstances led to this matter developing as an issue?
6. Define the conflict as a problem — How is this issue a problem for which we both agree to find a solution?
7. Generate alternative solutions — How many possible solutions to this problem can we imagine?
8. Negotiate — What are the basic needs of each party? Are there alternative ways of fulfilling these needs? Keep working together until a mutually agreeable solution is found. (This will usually not be the original solution proposed by each party but a third and usually more creative solution).
9. State the decision — Can we agree to work our decision about this solution so that both of us understand clearly what was decided?
10. Expect more conflict — Do we understand that resolving one issue does not eliminate conflict, because conflict is part of the human condition?

Background Readings for Conflict Resolution

Burton, John. (1987). *Resolving deep rooted conflict: a handbook* Lanham, MD: University Press of America.

Carpenter, S., & Peace Education Network. (1977). *Repertoire of peacemaking skills.* Fairfax, VA: COPRED.

Fisher, R., & Ury, W. (1983). *Getting to yes, negotiating agreement without giving in.* New York: Penguin.

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Bickmore, Kathy. (1984). *Alternatives to violence.* Cleveland: Cleveland Friends Meeting.

Judson, Stephanie (Ed.). (1977). *A manual on nonviolence and children.* Philadelphia: New Society Publishers.

Kreidler, William J. (1984). *Creative conflict Resolution: more than 200 activities for keeping peace in the classroom.* Glenview, IL: Good Year Books, Scott Foresman & Co.

6. Cooperation skills

Religious educators have an enviable opportunity to counteract the competitiveness that pervades much educational practice. The opportunity to educate for community and for cooperation is ours. Even if grades are given for the achievement of a certain level of religious information, one needs to surround this practice with a degree of privacy and confidentiality for students and for their parents. No practice should be encouraged in religious education which can promote competition in grades, or among parishes, teams, bands, choirs, etc. Bringing children and young people together for festivals, and celebrations, can replace competitions. Awards, if given, should be for participation, sporting conduct, etc.

But preventing competitiveness is only half the challenge. Skills of cooperation can be taught and learned. In spite of the time pressure of the typical religious education program, catechists who reflect on their ultimate mission understand the need to teach in ways that promote cooperation and community.

Some understandings for cooperative learning are the following:

a) We learn everything better, but especially religion, if we help each other learn and do things together.
b) We have enough of everything we need. We just need to decide how we are going to use things.
c) I can do some things well, but not all things. Other people can do other things well. When we work together, we all do better.
d) Planning together what we want to accomplish and deciding "how, who, when and where" must be part of cooperative learning.
e) No "put-downs" are a rule of cooperative learning.

Background Reading for Cooperation Skills

National Conference of Catholic Bishops. (1985). *Economic justice for all, pastoral letter on Catholic social teaching and the U.S. economy.* Washington, DC: U.S. Catholic Conference.

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Prutzman, P., et al. (1988). *The friendly classroom for a small planet, children's responses to conflict programs.* Nyack, NY: New Society Publishers.

Schniedewind, N., & Davidson, E. (1987). *Cooperative learning, cooperative lives.* Dubuque, IA: Wm. C. Brown Co.

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7. Participating in social change

People who desire social change can become impatient, discouraged or hopeless unless they understand the nature of structural change and the processes by which it takes place. Catechists will often hear this expressed in such ways as "what can one person do?" or "it is too big for me to get into."

No one person can do everything, but all are called to do something to change the world. Correct analysis will help students see the connections between action in one area and results in general. Some important learnings for social change are as follows:

1. Changing one's own mind and educating or modeling justice and peace to others are important factors in social change. Policy changes are made in response to changes in public perceptions or opinions.
2. Social change is effected by people working together. Individuals rarely effect change alone. Activity directed toward the formation of social change groups (for example, in basic Christian communities) or any introduction of a social dimension into theological reflection groups is action for social change.
3. Structures change when small groups of people within the structure do something different. Change is most effective when made from within and least effective when imposed from without.
4. Social change sometimes seems to take place slowly almost imperceptibly and by small degrees. Small victories which may seem insignificant need to be recognized and celebrated as important components of major change. The temptations to avoid are discouragement, hopelessness and despair.

Background Reading for Participating in Social Change

Curran, C., & McCormick, R. (1986). *Official Catholic social teaching, readings in moral theology.* Mahwah, NJ: Paulist Press.

Dorr, Donal. (1983). *Option for the poor: a hundred years of Vatican social teaching.* Maryknoll, NY: Orbis Books.

Haughey, John C. (1977). *The faith that does justice: examining the Christian source for social change.* Mahwah, NJ: Paulist Press.

Schultheis, M., de Berri, E., & Henriot, P. (1988). *Our best kept secret: the rich heritage of Catholic social teaching.* Washington, DC: Center for Concern.

Roy, Paul. (1981). *Building Christian communities for justice.* Mahwah, NJ: Paulist Press.

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Fagan, Harry. (1979). *Empowerment: skills for social action.* Mahwah, NJ: Paulist Press.

Schmidt, F., & Friedman, A. (1986). *Creative conflict solving for kids.* Miami: Grace Contrino Abrams Peace Education Foundation Inc.

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Chapter Four

Actualizing the Justice/Peace Dimension in Religious Education

Religious educators may develop entire courses in "social teachings", "justice issues" or "peace studies". Units or lessons about social teachings may be added to already-existing courses. The content of the church documents should be included in the curriculum. Perhaps, its most appropriate inclusion is in adult education or youth catechesis.

In contrast, the belief of the Justice/Peace Education Council is that much can be done before students attain the level of complex mental functions, the level which is necessary to study papal and episcopal documents. The content, values, and skills of justice/peace education can be communicated in specific areas of religious education. We believe that to integrate the concepts intentionally and skillfully can be more effective than to teach them in a separate, isolated course.

We have used the educational term "infusion" to denote the intentional introduction of justice/peace concepts into basic curriculum areas. Infusion also requires that the concept be introduced into the student activity section of the lesson—that it not be a simple verbalization by the teacher.

This chapter will suggest possibilities for infusing justice and peace into specific content areas of religious education. The creative teacher will need to develop student activities in the space opened by these possibilities in the following areas:

- Spirituality
- Scripture
- Liturgy and Sacraments
- Church History
- Morality
- Christian Living

Spirituality

Spiritual Formation

The vision and the values which underlie spirituality are transmitted in the community of faith worshipping and acting together. Catholicism has presented its faith in dogma, in history, in liturgy, in symbol and in Christian action.

However, the ultimate meaning which this faith gives to the reality of the Christian always interacts with what the Christian believes reality to be. This is the locus of a "justice and peace" spirituality. It requires a view of reality which moved from a naive acceptance of things as they appear to be or are said to be, toward a critical consciousness of structural reality. This understanding interacts with symbol, dogma, liturgy, and morality to give a new meaning to one's view of individual and social life, to human meaning and history, and to the actions for change which this vision requires.

The Problem

An inadequate perspective of the scope of spirituality has perpetuated the belief that human reality is simply personal and interpersonal and that religion is merely a private matter. Sometimes, the process of spiritual formation has neglected to deal with the condition of human and global society. Many who are discontented with "religion and religious education" sense the inadequacy of "personal spirituality" and "privatized religion" but are unable to articulate the nature of their discontent.

Toward a Definition

Religious educators realize that their work requires a personal spirituality and attention to the development of a spirituality for the student. There is a significant and growing literature on spirituality. For our purposes, let us suggest some elements of spirituality, explore its formation, and suggest some components of a justice/peace spirituality.

Spirituality has been defined in the following ways:

- ✔ the underlying vision which gives meaning to one's life
- ✔ the "eyes of faith" with which one sees, prays, and acts
- ✔ one's relationship with God
- ✔ listening to the word of God and acting upon it
- ✔ worshipping God and working for the reign of God
- ✔ a contemplative reality that underlies every aspect of our lives
- ✔ an honesty and faithfulness to the real.

Elements of spirituality which are significant for a justice/peace orientation are: one's images of God, one's experiences of God, symbols of faith, and symbols of the reign of God. Also significant are our images and symbols of the world (creation), relationships (community), the human condition (redemption) and human history (salvation). Avery Dulles, SJ, says, "The discovery of religious meaning is an occasion of delight and celebration. It reorients one's life and produces new and lasting commitments" (Dulles, 1985, p. 8).

A Justice/Peace Spirituality

What components are included in a spirituality of justice/peace?

Images of God

1. Creative — God is understood as the one who brings order out of chaos, who gives life and who makes life to be interdependent, diverse and unique and who created men and women in God's image, and calls them to continue the work of creation and redemption.
2. Compassionate — God is recognized as the God of mercy and compassion who is present in human affairs, but especially when humans are suffering, poor, struggling or in pain.
3. Revealing — God is known as the one who reveals God's presence in symbols, in fleeting insights, in Scripture, in the community, in experience and most accessibly in the person of Jesus. This Jesus gathered the community of disciples from among the poor, ate with them, told stories of God's compassion, was rejected, suffered and died, and by this death reconciled and raised creation to new life. His spirit lives in the work of transformation.

Images of the Reign of God

One notion of the reign of God that requires a new catechesis is the pervasive one of an "other worldly" reign realized in some spiritual, heavenly or transcendent realm only. On contrast, a social spirituality focuses on the words "thy kingdom come on earth" and proposes a more meaningful human existence as one of its goals. Acting for this reign, then, includes striving to make loving and graced relationships possible among all peoples on earth and with the earth itself. The call to discipleship and the discernment of appropriate action are directed to the establishment of a "reign of justice, peace, truth, love and freedom."

Images of the Christian Life

In a spirituality which includes justice and peace, the integration of both contemplation and action is necessary for the Christian life. The disciple is called not merely to "avoid evil" but to act for a reign of relationship and community not only on the interpersonal level but with all others and through structures.

Every person is not called to do everything. But, we are all called to do something—by our gifts and by the situations we find ourselves in and by the signs of the times. We are all called to further the reign of God. As our perceptions expand and our consciousness deepens, the call becomes more insistent and the discernment changes as to what kind of attitudes, action and structures would promote the reign of God.

Background Readings for Spirituality

Bruggeman, Walter. (1982). *Living toward a vision: biblical reflections on shalom.* Philadelphia: United Church Press.

Dorr, Donal. (1984). *Spirituality and justice.* Maryknoll, NY: Orbis Books.

Dulles, Avery. (1985) *The communication of faith and its content.* Washington, DC: NCEA.

Finnerty, Adam Daniel. (1977). *No more plastic Jesus: global justice and Christian life style.* Maryknoll, NY: Orbis Books.

Hug, James E. (November, 1986). The social revelation of God: a profound challenge for Christian spirituality. *Studies in formative spirituality: peace, justice and peacemaking, 7(3)* .

Meehan, Francis X. *A contemporary social spirituality.* Maryknoll, NY: Orbis Books.

Mische, Patricia. Spirituality and world order. In Patricia Mische (Ed.), *The whole earth papers, 16.*

Neal, Marie Augusta. (1988). Education for justice. In Marie Augusta Neal, *The just demands of the poor: essays on socio-theology* (pp. 86 ff.). Mahwah, NJ: Paulist Press.

Wallis, Jim. (1982). *A call to conversion.* New York, NY: Crossroads.

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Henriot, Peter. *The following of Jesus* [Videotape of the scriptural foundation of social justice and the hope-filled consequences for a contemporary following to the Lord]. Washington, DC: Center for Concern.

Monette, Maurice L. (1985). *The Supper Table.* Kansas City, MO: Sheed and Ward.

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Scripture

Scripture and justice and peace education can be related in two ways:

1. Studying Scripture related to justice/peace concepts.
2. Infusing justice/peace concepts into scripture study.

Scripture Related to Justice/Peace Concepts

A strong assumption among scripture scholars is that all use of scripture be based on sound critical exegesis. It is not helpful to search for scripture texts to prove a particular position or to substantiate conclusions derived from other sources. To look for texts which tell something about nuclear weapons or world hunger as we know them is anachronistic and misleading. Nevertheless, scripture can be approached to gain meaning and power to transform the present. Indeed, scripture should move the reader to such action. In reflecting on the signs of the times and struggling with their own reality, disciples, enabled by the scripture, can move toward understanding what discipleship and transformation require on all levels of reality.

Religious education seeks to facilitate this encounter between the person and the Word.

Recent pastoral letters of the U.S. bishops provide models of exploring scriptural themes and events for their relation to the signs of the times. Two excerpts from *The challenge of peace: God's promise and our response* (1983) shed some light on this approach to scripture:

> ***A theology of peace should ground the task of peacemaking solidly in the biblical vision of the kingdom of God, and then place it centrally in the ministry of the Church. (No. 25)***

> ***They (the Scriptures) do not speak specifically of nuclear war or nuclear weapons....The sacred texts do, however, provide us with urgent direction when we look at today's concrete realities....Because we have been gifted with God's peace in the risen Christ, we are called to our own peace and to the making of peace in our world. As disciples and as children of God, it is our task to seek for ways in which to make the forgiveness, justice and mercy, and love of God visible in a world where violence and enmity are too often the norm. (No. 55)***

In this pastoral on peace the bishops examine in detail the scriptural themes of peace and kingdom. They relate them to themes of covenant, reconciliation, forgiveness, union and hope.

In the pastoral letter on social teaching and the U.S. economy, the bishops explore themes of poverty and riches, creation, human dignity, suffering, sin, covenant, concern for the vulnerable members of society, justice, righteousness, discipleship, the cross, the community of hope (*Economic justice for all,* 1986). They situate these in the context of Scripture and the "signs of the times."

Infusing Justice/Peace Concepts into Scripture Study

Since scripture study usually contains aspects of both information and formation, the catechist often selects or creates learning activities which relate to the questions and challenges of Christian discipleship. Many times these activities focus on the personal and interpersonal response. These learning activities can also be an excellent way of introducing the structural response (concepts of justice and peace) into scripture study, reflection and application. (A listing of peace and justice concepts appears on pages 18-20.

Infusion means incorporating justice and peace concepts, expressed through learning activities, into the appropriate sections of the curriculum.

Background Readings for Scripture

Clarke, Thomas E. (1988). *Playing in the gospel.* Kansas City, MO: Sheed and Ward.

Crosby, Michael. (1977). *Thy will be done: praying Our Father as subversive activity.* Maryknoll, NY: Orbis Books.

Donahue, John R. (1976). Biblical perspectives on faith and justice. In John Haughey (Ed.), *The faith that does justice.* Mahweh, NJ: Paulist Press.

Pemberton, P., & Finn, D. (1985). Biblical, patristic and medieval resources for a christian economic ethic. In author, *Toward a christian economic ethic,* (pp. 26ff.). Minneapolis: Winston Press.

Schneiders, Sandra M. (1983). New testament reflections on peace and nuclear arms. In Philip Murnion (Ed.), *Catholics and nuclear war.* New York: Crossroads.

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Hug, James. (1987). *Scripture sharing on the bishops' economic pastoral* [8 sessions]. Kansas City, MO: Sheed and Ward.

Geaney, Dennis. (1983). Prophetic parish. Minneapolis: Winston Press.

Grassi, Joseph. (1985). *Broken bread, broken bodies, the eucharist and world hunger.* Maryknoll, NY: Orbis Books.

Searle, Mark (Ed.). (1981). *Liturgy and social justice.* Collegeville, MN: Liturgical Press.

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Liturgy and Sacraments: Preparation and Celebration

One of the most meaningful areas of catechetics for teaching concepts of justice and peace is that of the sacraments, where God's covenanted relationship with the people is concretized in its most profound reality. The sacraments are not only the "symbolic actions celebrating key moments or events in human existence, but they effect what they symbolize. God's creating and redeeming covenant of love is seen as acting not only on human life but within it" (NCCB, *Sharing the light of faith,* p. 66). Christ himself, is present within the community as it celebrates "those events where it is most human; welcoming, sharing a meal, reconciling, healing, affirming gifts" (Dunning, 1983). Sacraments have both a personal and social dimension. The celebration of each sacrament can provide opportunities for teaching a more global vision of religious reality.

Each of the sacraments can provide concrete, experiential occasions for the inclusion of justice and peace concepts or for highlighting what is already an integral part of the sacrament itself. For the most part, it is a matter of underscoring the "ready-made" opportunities present within the sacramental preparation or the study of the content area of the sacraments themselves. This presents a challenging opportunity to the creative teacher of justice and peace education. Presentation of the Gospel vision of justice and peace can result in students being encouraged to become transformers of their world. Sacramental programs and teacher development suggestions within the manuals accompanying these programs contain a wealth of ideas for developing justice and peace concepts. A few key areas are highlighted in what follows:

Baptism

The introduction of the child or adult into the Christian community opens an opportunity to explore several dimensions of justice/peace education.

1. *Human dignity/human rights* — In the baptismal catechesis, the catechist can expand upon the notion of the human person as the image of God, having inherent rights which demand recognition, promotion and protection.
2. *Community* — As the catechist highlights the values of belonging to the Christian community as a result of baptism, the broad concept of membership in the global community can be introduced or elaborated upon.
3. *Stewardship or Ecological Responsibility* — Water, the outward sign of the sacrament of baptism, provides an opportunity to explore the topic of water as a practical human need shared by all people. Where there is no water, there can be no human life. Pollution can have long term effects on planet earth as a home for interdependent life systems, all of which depend on water. The deepening of appreciation, concern and action for the renewing life of the earth can be a consideration related to baptism.

Confirmation

The sacrament of confirmation emphasizes the transformation of life by the outpouring of the Holy Spirit. Themes and topics related to change and transformation can be included.

1. *Renew the face of the earth* — This phrase from the prayer to the Holy Spirit can introduce a discussion about various kinds of renewal or transformations which are necessary—personal, communal, relational, structural, ecological and how the sacrament strengthens both the individual Christian and the community of faith for their work in renewing the earth.
2. *Christian service or action* — This second sacrament of initiation helps the young person explore the intrinsic connection between "faith and works," that is, how one lives one's faith. Being a Christian requires more than simple belonging. Catechesis can include the importance of career choices as contributing to the coming of the reign of God. It is an opportunity to reflect on the meaning of human work and success.

   Community service projects are often required for confirmation. Hopefully, students will have adult models of service so that they will understand service as a lifelong component of Christianity, not merely a "fleeting moment" before the reception of Confirmation. Among the community service organizations, there ought to be some peace or social justice groups as possible choices for student volunteer work. In addition to the simple requirement of time, reflection and social analysis components could be added to give the justice/peace dimension.
3. *Cultural Critique* — Young people usually receive the sacrament of Confirmation during a developmental period of intense socialization. This is a very appropriate time to help them gain a sense of what are the more important things to be celebrated in our culture and what ought to be either transformed or resisted.

Eucharist

In Eucharist, we recall and celebrate the fact that we are one with God and with each other, and we look forward to the fullness of that oneness in the next life.

1. *Interdependence* — The justice concept of interdependence is reflected in the Eucharist. Just as we exist interdependently in this global community (whether we realize it or not) and cannot *not* exist this way, so too are we interdependent with each other in the Christian community. The body of Christ and interdependence are appropriately reinforcing symbols.
2. *Distribution* — The question of the lack of balanced distribution of goods necessary for life, especially food, can easily be related to a catechesis on Eucharist.

Reconciliation

Catechesis for this sacrament, from an appropriate developmental perspective, challenges us to acknowledge the difference between good and evil in our personal, interpersonal, social, economic, political and cultural lives. It challenges us to conversion, to seek forgiveness, to change our behaviors, and to take some action of reparation. Students are taught to assess their values, priorities, thoughts, words, actions and omissions according to gospel standards. True reconciliation can take place only when relationships of inequality and oppression become relationships of mutuality and participation.

The notion of sin as a social as well as personal reality is an important dimension of this sacrament.

1. *Social Sin* — Social sin is a developing theological concept which suggests the institutionalization of evil in structures (political, legal, economic, social, cultural). Personal sin can become "part of the system." Institutional greed, violence or prejudice are realities which need the grace of this sacrament and the reparative action of Christians.
2. *Forgiveness and Reconciliation* — In addition to communicating God's forgiveness to us as sinful persons, this sacrament can be the context for human forgiveness and reconciliation.
3. *Conflict Analysis and Resolution* — On both the interpersonal and national levels, analysis and resolution of conflicts is required in order that relationships can be healed and restored. In the face of denials of human dignity, neither submissiveness nor violence are appropriate, but a change is required in attitudes and structures so that conflicts may be resolved more justly, and less violently.

Anointing the Sick

Since it is closely allied with a consideration of sickness and of aging, this sacrament can provide a focus on human dignity and human life and on the question of social exclusion which ageism exemplifies. In catechesis for this sacrament, students can explore the ethical questions emerging from technology especially those relating to health and human life. In an age when technology enables us to do almost anything, what things ought we to do and what ought we not do?

Matrimony and Holy Orders

These sacraments of commitment, in addition to being personal choices, have a significance for the community. Students need to learn that life choices are not merely a matter of life style, but that they also have a public significance in community building and leadership.

Liturgical and Para-Liturgical Prayer

Public or common prayer can be an opportunity for both instruction and participation. It can easily include concern for the suffering and oppressed, for the larger global community and for the earth, for justice, for peace and for change. Reflections on scripture, litanies, faith sharing, guided reflection and prayers of the faithful provide opportunities to express these concerns. They also express the need for conversion and action.

In addition, liturgies and prayers can be planned on a variety of justice/peace themes. They can strengthen the religious imagination by the use of public symbols. Participants can be challenged to develop a more global and interdependent perspective, to expand horizons, to break down walls, to share, to change and to commit themselves to peacemaking as a process.

Background Readings for Liturgy and Sacraments

Bausch, William A. (1983). *A new look at the sacraments.* Mystic, CT: Twenty-Third Publications.

Donders, Joseph G. (1984). *Beyond Jesus: reflections on the Gospel for the B cycle.* Maryknoll, NY: Orbis Books.

Donders, Joseph G. (1986). *Christ, the divine network: reflections on the Gospel for the A cycle.* Maryknoll, NY: Orbis Books.

Donders, Joseph G. (1984). *Jesus, hope drawing near: reflections on the Gospel for the C cycle.* Maryknoll, NY: Orbis Books.

Dunning, James B. (1982-83). Sacramental theology. *Professional approaches for christian educators, 13,* (Directions). Winona, MN: St. Mary's Press.

Dunning, James B. (1980). *Ministries: sharing God's gifts.* Winona, MN: St. Mary's Press.

Geaney, Dennis. (1983). *Prophetic parish.* Minneapolis: Winston Press.

Grassi, Joseph. (1985). *Broken bread, broken bodies, the eucharist and world hunger.* Maryknoll, NY: Orbis Books.

Searle, Mark (Ed.). (1981). *Liturgy and social justice.* Collegeville, MN: Liturgical Press.

Resources for Programs and Curriculum

Maxwell, John. (1981). *Worship in action, a parish model of creative liturgy and social concern.* Mystic, CT: Twenty-Third Publications.

For creative liturgical ideas, resources for children's prayer and liturgy, consider Resource Publications, Inc., listed with the other publishers at the end of this publication.

Church History/Ecclesiology

Church history and ecclesiology (which focuses on the nature of the church and it's role in the world) is a part of most religious education programs. The church has been both a shaper of history and an institution which has been shaped by the historical periods it has experienced. This continuing reality is important as one considers the role of the church in the world today. Studying the church and history can be an important center for justice/peace education.

The mission of the church is to establish the reign of God. In its human dimension the church has advanced and promoted culture, civilization and human development. Also, it sometimes has been mistaken as well as unsuccessful in this attempt to establish "the kingdom". The way the church views itself in relation to the world has been a significant factor in Western history. For example, since Vatican II the church views itself as "the sign and the safeguard of the dignity of the human person." Its mission and ministry has focused on human life, human rights, justice, peace, truth, freedom, and global community.

The justice/peace dimension of church history studies the church as a social force whose view of itself in relation to the world has been articulated differently in different times.

The early church began as "The Way", a cause for which the martyrs of the arena and catacombs died. Then, under Constantine the church became the religion of the state, a sender of missionaries and eventually a legitimizer of power and even conquest. In feudal Europe the Pope became King of the papal states as well as Vicar of Christ. For a time, the church was a quasi-political and military institution, especially when its understanding of its mission included the liberation of the Holy Land by the militant crusaders.

After the reformation and during the time of the unification of Italy, the church began to view itself as withdrawn and separate. Its posture became that of a citadel against the world. Presently, the Vatican II image of the church as "sign and safeguard of the dignity of the human person" returns the church to a renewed role especially appropriate for our times.

Church history also includes the story of spiritual movements and the lives of heroes and heroines we have called saints. Among the saints of today's times, we include those who work for peace, justice and change.

Such an approach to church history and ecclesiology presents the meaning of the church in a way that can empower the learner to become more an integral part of it. To be a member of such a church requires an education for justice and peace.

Background Readings for Church History

Bausch, William J. (1985). *Pilgrim church: a proper history of catholic christianity.* Mystic, CT: Twenty-Third Publications.

Dulles, Avery. (1978). *Models of the church.* Garden City, NY: Image Books, Doubleday & Co. Inc.

Weaver, Mary Jo. (1984). *Introduction to christianity.* Belmont, CA: Wadsworth Press.

Morality

A major task of the Director of Religious Education is to assist others as well as oneself to grow in the understanding that Christian morality is a way of life and a free and loving response to God's unconditional love.

Formerly, where moral instruction dealt only with personal and interpersonal morality, today, many courses include the notion of social morality. Indeed, this area seems in need of much attention since *A vision for the catechetical ministry* notes that there appears to be a "persisting personal, spiritual and social individualism" in today's American Catholic (National Conference of Diocesan Directors [NCDRE], p. 11).

Another emerging insight in morality is that Christians have been supporting or at least not resisting realities on the structural level which they would never support or tolerate on the personal and interpersonal level. Much of the earth and too many of its people are being destroyed by policies and practices in the economic and political realm. Action for justice has been described by the church as integral to the preaching of the Gospel. The rationale for this becomes clear when we realize that life is destroyed through unjust structures. Therefore, it is a Christian imperative to resist and to change those structures.

In social morality, the primary object of moral evaluation is the structural pattern of our social existence. This notion of morality represents a profound shift in our consciousness about the meaning of justice. It implies that direct aid to suffering persons, whether in the name of charity or justice, is only a partial response in the moral order. Economic, political, social, cultural and religious structures need to be scrutinized in order to ascertain the cause of an injustice and to recommend appropriate action to change or to remove the cause.

Some of the areas to be explored under this topic:

1. *Social sin* is the term used to designate the evil aspects of society and culture with their processes, structures and institutions. These are seen as the embodiment of the dark side of our humanity. One aspect of social sin is the difficulty of imparting the blame for a particular evil to a person or even a particular group of persons. When, for example, one reads about thousands of deaths daily from hunger and malnutrition, it is difficult or impossible to assign blame. Yet we know that this tragic situation is sinful. All have some responsibility. Those who make decisions or influence them are more responsible.
2. *Social grace* is that term used to designate the grace-filled aspects of society, with their processes, structures, and institutions. Institutions such as Bread for the World or Pax Christi might be looked upon as some embodiment of the goodness of humankind.
3. *Cultural morality* is the term used to designate a morality that takes its direction more from the culture than from the Gospel. We believe that the cultural message which endorses such notions as a consumeristic life style, being number one, being a winner, rugged individualism, the legitimacy of violence, etc. is often the operating moral code in decision-making at its most basic level. Some authors refer to this phenomenon as "cultural addiction". They see the cure coming from groups which form to support and encourage one another in the common search for awareness and critical reflection.

4. *Option for the poor* is the call of all Christians to take the side of the poor. The notion, "option for the poor", calls us "to evaluate social and economic activity from the viewpoint of the poor and the powerless. . . .The prime purpose of this special commitment to the poor is to enable them to become active participants in the life of society."
5. *Blaming the victim* is the practice of placing culpability for suffering on those who suffer. In our culture we have exalted a "can-do" individualism which makes it difficult to identify in compassion and solidarity with those who are suffering. Some sociologists have pointed out that this factor often causes us to "blame the victim" for his or her own suffering. Social analysis helps us to clarify, for example, the difference between the causes of poverty which are often structural (unemployment, lack of education, opportunity, etc.) and the effects of poverty, which are also personal (lack of motivation, powerlessness, etc.).

Background Readings for Morality

Carmody, John. (1983). *Ecology and religion* [see Political and ethical issues, chapter 3]. Mahweh, NJ: Paulist Press.

McCormick, Richard. (1979). Does religious faith add to ethical perception? In John C. Haughey (Ed.), *Personal values in public policy, conversations on government decision making.* Mahweh, NJ: Paulist Press.

Hart, John. (1984). *The spirit of the earth* [see The church and the land, chapter 5]. Mahweh, NJ: Paulist Press.

Henriot, Peter. (October, 1973). The concept of social sin. *Catholic mind,* pp. 38-53.

Hug, James E. (1983). *Tracing the spirit: communities, social action and theological reflection* [Christian moral discernment]. Mahweh, NJ: Paulist Press.

Maguire, Daniel C. (1980). *A new American justice.* Minneapolis, MN: Winston Press.

NCDRE. (1985). *A vision for the catechetical ministry, an instrument for diocesan and parish planning.* Washington, DC: NCEA.

Ryan, John. (1975). *Blaming the victim.* New York: Doubleday.

Resources for Program and Curriculum

Kealey, Robert J. (1984). *Everyday issues related to justice and other gospel values.* Washington, DC: NCEA.

Council on Interracial Books for Children. (1975). *Human and anti-human values in children's books.* New York: author.

Council on Interracial Books for Children. *(1975). Stereotypes, distortions and omissions in U.S. History Texts,* New York: Author.

NCCB's Committee on The Laity & Golden Dome Productions. (1987). *Ethics and religion in the workplace* [an exploration of ethical questions that all modern day Catholics are faced with in their day-to-day work lives]. Kansas City, MO: Sheed and Ward.

Weakland, R., Hollenback, D., & Krietemeyer, R. (1986). *For all the people* [Videotape for workshops and discussion groups which explains the NCCB motivations in preparing the pastoral letter, *Economic Justice for all*]. New York: USCC Department of Communications.

Henriot, Peter. (1986). *The challenge of economic justice for all.* Washington, DC: Center for Concern.

Oblate Media and Communications. (1986). *Search for justice* [five one-hour videotape programs on issues of the pastoral, *Economic justice for all:* work, poverty, global impact, church and economic planning]. Mahwah, NJ: Paulist Press.

MacKenzie, Terri. (1986). *Poor promises* [Program of four half-hour video sessions on Highlights of the pastoral, *Economic justice for all,* the eucharist and the economy, including option for the poor and actions to promote economic justice]. Kansas City, MO: Credence Cassettes.

Christian Living

Religious Education usually involves courses or units to help the learner think about mature Christian living and the life choices this requires. Often these include personal choices, such as marriage, single life style, religious life, career choices, family living, etc. A peace/justice dimension would first of all add "the structural level of choices" as an aspect of Christian living as well as the concepts and values related to the social teachings of the church.

The underlying purpose of these courses or units of study would be to explore the meaning of human existence and social participation. The fact of the universal call to holiness provides the background for life choices. Social analysis can help students recognize the societal context, the economic and social forces within which they make the choices to respond to this call to holiness. Decisions about continuing education, marriage, religious life, military service, job choice, life style and political involvement are social as well as individual decisions and this dimension can add depth to the courses which help explore them. How the world and its people will be better for my having existed is the orientation to Christian living which justice/peace education proposes.

Justice/peace education also identifies the political, social, economic and cultural structures within which Christian life choices are made. These structures can sometimes work for, but often work against, the christian vision of life, the protection and promotion of human dignity for all God's people.

Resources for Program and Curriculum

Cory, Carol. (1979). *Try this: family adventures toward shalom.* Nashville, TN: Discipleship Resources.

Haessly, Jacqueline,. (1980). *Peacemaking: family activities for peace and justice.* Mahweh, NJ: Paulist Press.

Merkle, Judith. *Justice education for young christians.* Cincinnati, Ohio: Sisters of Notre Dame de Namur.

McGinnis, Kathleen and James. (1981). *Parenting for peace and justice.* Maryknoll, NY: Orbis Books.

McGinnis, Kathleen and James. (1986). *Building shalom families: christian parenting for peace and justice* [program of two videocassettes and suggestions for using them with families]. St. Louis: Institute for Peace and Justice.

Olen, Dale R. (1984). *Teaching life skills to children: a practical guide for parents and teachers.* Mahweh, NJ: Paulist Press.

True, Michael. (1982). *Homemade social justice.* Mystic, CT: Twenty-Third Publications.

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Conclusion

Religious education has as its purpose the transformation of both person and society by providing information and formation. When the Justice and Peace Education Council struggled to understand and articulate the connection between justice and peace and religious education we can only describe it as a *Dimension.*

We call upon catechists today to discover this dimension in their own spirituality and to help discover and make concrete the potential for justice and peace in the total religious education program. Our hope is that this publication will offer the practical program support needed. We look forward to your response.

Appendices

Gratitude is expressed to Robert J. Kealey, FSC and Carleen Reck, SSND for the material in these appendices taken in large part from the publication which they edited, Directions for justice/peace education in the Catholic elementary school (NCEA, 1985).

Family Involvement

Parents are the primary educators of their children, and in this role form their children's sense of self-esteem. Self esteem is important for growth in compassion and attitudes toward social justice and peace. Development of self-esteem is affirmed or denied in the relationships within the family. The family first forms children's values, perspectives and attitudes.

The parish program joins parents as partners in this responsibility. Communication and dialogue between home and the parish program enhance the possibility of promoting justice and peace in this common mission of educating children.

A parish program of justice and peace education needs to include consistent and adequate means to relate with the family. Home environment and parental attitudes are integral to the success of any educational endeavor, especially where values are concerned. It is confusing to young people when the parish program and home reflect conflicting values and attitudes. One partner in the educational endeavor can either enhance or negate what has been learned from the other.

Some frequent areas of conflict are these:
openness — prejudice
cooperation — competition
non-violence — violence
care of resources — waste
conservation — consumerism.

From the parish perspective, it is often challenging to involve the parents in collaboration and dialogue. There is a time difficulty; parents are often burdened with family demands that make meetings difficult to attend. Yet, outreach to the family means soliciting its assistance, involving parents in planning learning experiences, and encouraging them to take leadership roles in the parish community.

Some justice and peace education may be critical for parents. Their own peacemaking efforts can be aided by parish programs. Family peacemaking efforts include nonviolent conflict resolution, cooperation, shared decision-making within the home itself, in the extended family, and in one's neighborhood.

Collaboration and cooperation between home and parish can be promoted through the following:
newsletters and letters
interviews
orientation seminars
mutual study groups
prayer meetings.

The common mission of justice and peace education is enriched when home and parish work together.

Family Involvement Resources

Corry, Carol. (1979). *Try this, family adventures toward shalom.* Nashville: Discipleship resources.

Dreikurs, Rudolf. (1974). *Family council: the Dreikurs technique for putting an end to war between parents and children.* Chicago: Henry Regnery.

Gordon, Thomas. (1980). *Parent effectiveness training.* New York: Wyden & Co.

Haessely, Jacqueline. (1980). *Peacemaking: family activities for justice and peace.* Mahwah, NJ: Paulist Press.

Manternach, Janaan & Pfeifer, Carl. *The family piece* [quarterly newsletter available only in bulk orders]. Washington, DC: National Catholic Educational Association.

McGinnis, Kathleen and James. (1981) *Parenting for peace and justice.* Maryknoll, NY: Orbis Books.

McGinnis, Kathleen and James. (1986). *Building shalom families: christian parenting for peace and justice* [program of two videocassettes and suggestions for using them with families]. St. Louis: Institute for Peace and Justice.

McGinnis, Kathleen and James. (Eds.). *Parenting for peace and justice network.* St. Louis, MO: Institute for Peace and Justice.

New York Media Action Research Center. *Television awareness training manual.* New York: author.

Shadle, Carolyn. (Ed.). *For parents* [newsletter]. Eden, NY: Interpersonal Communications Services.

Criteria for Evaluating Textbooks and Other Instructional Resources

In any effort to instruct, a variety of activities and materials need to be employed. To decide upon the appropriateness of the materials, catechists and DREs use a variety of criteria. These criteria include consideration of participants' developmental levels, the aesthetic quality of the material, and inclusion of the dimensions of message, community, worship and service. With such criteria should be those which relate to justice and peace.

From the justice/peace concepts listed in chapter two, four principals can be distilled:
valuing of all people
using conflict in a creative manner
promoting change in a creative way
seeing oneself as part of a global system.

Each of these principles is listed below with some indicators of its promotion or negation. These indicators are helpful criteria for evaluating learning materials.

1. Valuing of all people

Positive Indicators

- heroes and heroines are drawn from a diversity of classes and ethnic backgrounds
- persons who are economically poor are usually viewed as victims of injustice
- women and minority persons are portrayed as successful in a variety of roles

Negative Indicators

- persons who are rich or powerful seem to be of more worth than ordinary folk
- elderly persons are usually portrayed as lonely and infirm
- women and minority persons are observers; occasionally they partake in the activity, but they seldom initiate it.

2. Using conflict in a creative manner

Positive Indicators

- conflict is a normal consequence of human interaction; it is often a source of growth and challenge
- skill in conflict analysis and management can usually eliminate resorting to violence
- violence is the most undesirable means of resolving conflict
- war is a failure in creativity or alternatives

Negative Indicators

- story-line exalts "getting even", often in a violent manner
- text deals excessively (or unnecessarily) with the subject of war or presents it as inevitable or as a sign of a nation's goodness or power
- horrors of war are minimized or glorified

3. **Promoting change in a creative way**

Positive Indicators

- each person has the capacity to make some contribution toward creating a just society
- world peace and social justice are concerned primarily with the transformation of unjust structure
- persons usually work with organizations to change unjust structures

Negative Indicators

- there is nothing a person can do
- there are no injustices in present systems
- personal and interpersonal righteousness are all that are necessary to create a peaceful, just world

4. **Seeing oneself as part of a global system**

Positive Indicators

- transnational linkages are discussed
- text includes sense of belonging to a global community as well as a local one
- text admits the fallibility of all cultures; all cultures have some forms of underdevelopment

Negative Indicators

- U.S. institutions are promoted as the paradigm for all other nations
- persons in third world countries are usually depicted as impoverished, joyless, lethargic
- some customs of other countries are viewed as quaint or even bizarre

Source Locations

All of the resources and publishers identified in this booklet are intended to provide examples and stimulus to the wide variety of resources available. The bibliographies are in no way complete. Your local diocesan office of religious education and office of peace and justice should be consulted for additional resources.

The Alban Institute, Inc.
4125 Nebraska Ave. NW
Washington, DC 20016
(800) 457-8893.

Benziger Publishing Company
15319 Chatsworth Street
Mission Hills, CA 91345
(800) 257-5755 or (818) 898-1391

Campaign for Human Development
3211 Fourth Street, NE
Washington, DC 20017
(as of spring, 1989)

Catholic Relief Services
Global Education Office
1011 first Avenue
New York, NY 10022
(212) 838-4700

Center for Concern
3700 13th Street, NE
Washington, DC 20017
(202) 635-2757

Cleveland Friends Meeting
10916 Magnolia Drive
Cleveland, OH 44106

COPRED
George Mason University
4400 University Drive
Fairfax, VA 22030
(703) 323-2806

Council on Interracial Books for Children
1841 Broadway
New York, NY 10023
(212) 957-5339

Credence Cassettes
115 E. Armour Blvd.
P.O. Box 414291
Kansas City, MO 64141-6491
(800) 444-8910

Discipleship Resources
P.O. Box 840
Nashville, TX 37202

Educators for Social Responsibility
23 Garden Street
Cambridge, MA 02138
(617) 492-1764

Friendship Press
P.O. Box 37844
Cincinnati, OH 45222

Global Education Associates
Suite 570, 475 Riverside Drive
New York, NY 10115
(212) 870-3290

Grace Contrino Abrams Peace Education Foundation Inc.
P.O. Box 19-1153
Miami Beach, FL 33119

Good Year Books
Scott Foresman & Co.
1900 East Lake Avenue
Glenview, IL 60025

Intercommunity Center for Justice and Peace
20 Washington Square, North
New York, NY 10011
(212) 475-6677

Institute for Peace & Justice
4144 Lindell Boulevard
St. Louis, Missouri 63108
(413) 533-4445

Interpersonal Communications Services
7052 West Lane
Eden, NY 14057

Justice/Peace Education Council
20 Washington Square, North
New York, NY 10011
(212) 475-6677)

Leadership Conference of Women Religious
8808 Cameron Street
Silver Spring, MD 20910
(301) 588-4955

National Catholic Educational Association
1077 30th Street, N.W.
Washington, DC 20007-3852
(202) 337-6232
The NPCD and NCDRE are part of NCEA.

National Conference of Diocesan Directors
of Religious Education
3021 Fourth Street, NE
Washington, DC 20017
(202) 636-3826

New York Media Action Research Center
475 Riverside Drive
New York, NY 10115

New Society Publishers
Baltimore Avenue
Philadelphia, PA 19143

Children's Creative Response to Conflict Program
Box 271
Nyack, NY 10760
(914) 358-4601

Orbis Books
Maryknoll, NY 10545
(800) 258-5838 or (914) 941-7687

Resource Publications, Inc.
160 E. Virginia Street
San Jose, CA 95112

Sheed and Ward
P.O. Box 40292
Kansas City, MO 64141
(800) 333-7373

St. Mary's Press
Winona, MN 55987
(800) 533-8095

Tabor Publishing Co.
25115 Avenue Stanford, Suite 130
Valencia, CA 91355
(805) 257-0911

Twenty-Third Publications
P.O. Box 180
Mystic, CT 06355
(800) 321-0411 or (203) 536-2611

United States Catholic Conference
3211 Fourth Street, NE
Washington, DC 20017
(as of spring, 1989)

USCC Department of Communications
Suite 1300, 1011 First Avenue
New York, NY 10022

UNICEF
381 E. 38th Street
New York, NY 10016
(212) 686-5522

University Press of America
47220 Boston Way
Lanham, MD 20706

William H. Sadlier, Inc.
11 Park Place
New York, NY 10007
(800) 221-5175 or (212) 227-2120

Wm. C. Brown Co. Publishers/ROA Media
2460 Kerper Boulevard
Dubuque, Iowa 52001
(800) 922-7696 or (319) 588-1451

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